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WHY IS A KHATTIYA CALLED A KHATTIYA ? THE AGGAÑÑA SUTTA REVISITED

In a recent article¹ I have argued that the myth of the origin of society presented in the *Aggañña Sutta*² (AS) is satirical, and that the satire is based on Vedic texts. There is another instance of this which unfortunately I noticed too late to include it in that article.

The myth purports to account for the names of the four *vaṇṇa*, using etymological derivations which, I argued, parody the etymologies (*nirukti*) found in the brahminical texts (where they reveal to initiates the hidden nature of things). The word *khattiya* is said (p. 93, para. 21) to originate from the expression *khettānam pati*, "lord/owner of the fields". This seems a less than perfect fit to the story that has led up to it: the first ruler has been agreed on (*sammata*) to keep order, in exchange for which service he is to receive a share of the rice crop, but there is no suggestion that he will own the fields.

In the brahminical ceremony of royal consecration, the *rājasūya*, the anointing (*abhiṣeka*) of the king is performed to the accompaniment of several *mantras*. One of these sacred formulae is either *kṣatrāṇaṃ kṣatrapatir asi*, "Thou art the power-lord of the powers", or the same in the imperative: *kṣatrāṇāṃ kṣatrapatir edhi*, "Be thou the power-lord of the powers". The AS has parodistically turned *kṣatra*, powers, into *kṣetra*, fields: further evidence for my theory that the Buddhist text is based on knowledge of brahminical texts, and satirises them.

The *rājasūya mantra* is found in at least five brahminical texts which might be as old as the AS: the *Taittirīya Saṃhitā*,³ the *Taittirīya*

¹ "The Buddha's Book of Genesis ?", *Indo-Iranian Journal* 35, 1992, pp. 159–78.

² *Dīgha Nikāya sutta* xxvii, in the PTS edition Vol. III, pp. 80–98.

³ 1,8,14h. *Taittirīya Saṃhitā with the commentary of Bhaṭṭa Bhāskara Miśra*, ed. A. Mahadeva Sastri and K. Rangacharya, Delhi 1986 (original ed. *Mysore Govt. Oriental Library Series* 1895), Vol. III, p. 183.

Brāhmaṇa,⁴ the *Śatapatha Brāhmaṇa*,⁵ the *Baudhāyana Śrauta Sūtra*⁶ and the *Āpastamba Śrauta Sūtra*.⁷ (Of these, the *Śatapatha Brāhmaṇa* alone has the imperative version⁸; the others have *asi*.) Is there any evidence to suggest which of these was the Buddha's source? (Or the source of the Buddhist author, if we hesitate to ascribe authorship to the Buddha.) Since my article showed a reference in the AS to *Brhadāranyaka Upaniṣad* I and the *Brhadāranyaka* constitutes the last part of the *Śatapatha Brāhmaṇa*, the latter must be the strongest candidate. Moreover, the *Śatapatha Brāhmaṇa* is generally assigned to the relatively eastern part of Vedic India where the Buddha preached. Acquaintance with one Vedic text or tradition would of course not disprove acquaintance with others too. In my article I drew attention to a relationship between AS para. 22 and the *Baudhāyana Dharma Sūtra*, though in that case the brahminical text shows awareness of Buddhists.

It is in the very next sentence after the one giving this etymology of *khattiya* that the word *rājā* is derived from the phrase *dharmena pare rañjati*, "he pleases others by righteousness". This new discovery bolsters my contention that that was intended as a joke.

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⁴ 1,7,8,5. *Taittirīya Brāhmaṇa*, ed. Rājendralāla Mitra, *Bibliotheca Indica* 125, Calcutta 1859, Vol. I, p. 149.

⁵ 5,4,2,2. *Śatapatha Brāhmaṇa* [Mādhyandina recension], ed. Albrecht Weber, Berlin 1855, p. 460.

⁶ 12,11. *Baudhāyana Śrauta Sūtra*, ed. W. Caland, *Bibliotheca Indica* 1196, Vol. 2, fascicle 2, Calcutta 1908, p. 101,17.

⁷ 18,16,6. *Āpastamba Śrauta Sūtra*, ed. R. Garbe, Calcutta 1902, Vol. III, p. 96,2.

⁸ No Pali equivalent of the imperative form *edhi* exists. This could conceivably be why the phrase in the AS has no verb, but I doubt that it is relevant.

PĀLI LEXICOGRAPHICAL STUDIES XI¹

TWO PĀLI ETYMOLOGIES

Here are two more words which are either omitted from PED,² or given an incorrect meaning or etymology there.

1. *samā* "year"

PED gives two meanings for *samā*: "year" (< Skt *samā*) and "pyre" in *agginisamā* (Sn 668 670). The second of these seems to be an error, since it is more likely to be the word *sama* "like". For the first meaning PED quotes Dhṛp 106 and Mhv VII 74 (misprinted as 78). It also occurs in the latter text at II 30, III 1 and V 120 (and probably elsewhere). Dhṛp-a seems to understand the meaning correctly, since it glosses: *yo yajetha satam saman ti yo vassasatam māse māse sahasam pariccajanto lokiyamahājanassa dānam dadeyya* (II 231,8–10), although the interpretation was probably helped by the presence of *vassasatam hutam* later in the same verse. There seems to be no doubt about the meaning in Mhv-ṭ. At Mhv-ṭ 137,25 (ad Mhv II 30) *samā* is glossed *saṃvaccharā*, at 215,25 (ad Mhv V 120) *aṭṭhārasasamo* is glossed *aṭṭhārasavassiko*, and at 267,12 (ad Mhv VII 74) *samā khalu aṭṭhatimsā* is glossed *aṭṭhatims' eva saṃvacchare*. At 140,20–21 (ad Mhv III 1) the word is not glossed, but the cty clearly understands the structure of the compound (misleadingly divided in Mhv) and the word crasis, since it glosses: *pañcacattālīsasamāsamo ti ettha hi pañcacattālīsasamā asamo ti padacchedo hoti*.

¹ See K.R. Norman, "Pāli Lexicographical Studies IX", in *JPTS*, XVI, pp.77–85.

² Abbreviations of the titles of Pāli and Sanskrit texts are as in the Epilegomena to V. Trenckner: *A Critical Pāli Dictionary*, Vol. I, Copenhagen 1924–48 (= CPD). In addition: BHS = Buddhist Hybrid Sanskrit; PTS = Pali Text Society; PED = PTS's *Pali-English Dictionary*; Skt = Sanskrit; cty/cties = commentary/ commentaries.